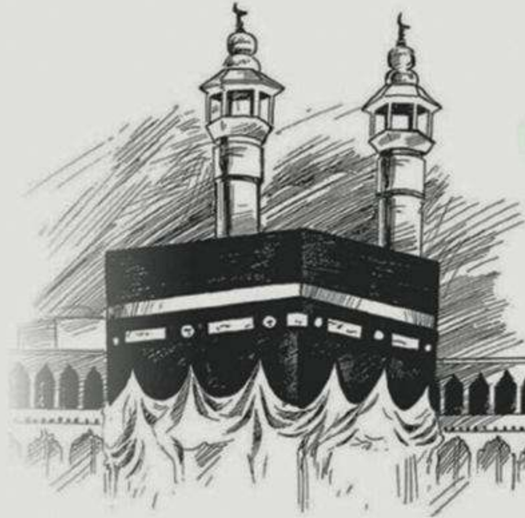
Magazine of Majlis Ansarullah UK

# ANSARUDDIN

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لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ

لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيْكَ لَكَ

Here I am, O Allah, here am I;

Here am I, Thou hast no associate, here am I;

Truly, the praise and the favour is Yours,

and the dominion. Thou hast no associate.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

# ANSARUDDIN

Majlis Ansarullah UK

## PLEDGE

اَشْھَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ

وَ اَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.


Sadr Majlis Ansarullah UK
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# Holy Quran

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿1﴾

رَبِّ هَبۡ لِیۡ مِنَ الصّٰلِحِیۡنَ ﴿101﴾ فَبَشَّرۡنٰهُ بِغُلٰمٍ حَلِیۡمٍ ﴿102﴾ فَلَمَّا بَلَغَ مَعَهُ
السَّعۡیَ قَالَ یٰبُنَیَّ اِنِّیۡۤ اَرٰی فِی الۡمَنَامِ اَنِّیۡۤ اَذۡبَحُکَ فَانۡظُرۡ مَاذَا تَرٰی ؕ قَالَ
یٰۤاَبَتِ افۡعَلۡ مَا تُؤۡمَرُ ۫ سَتَجِدُنِیۡۤ اِنۡ شَآءَ اللّٰهُ مِنَ الصّٰبِرِیۡنَ ﴿103﴾ فَلَمَّاۤ اَسۡلَمَا
وَتَلَّهٗ لِلۡجَبِیۡنِ ﴿104﴾ وَنَادَیۡنٰهُ اَنۡ یّٰۤاِبۡرٰهِیۡمُ ﴿105﴾ قَدۡ صَدَّقۡتَ الرُّءۡیَا ۚ اِنَّا
کَذٰلِکَ نَجۡزِی الۡمُحۡسِنِیۡنَ ﴿106﴾

In the name of Allah, the Gracious, the Merciful.

He (Abraham) prayed: Lord, grant me righteous progeny. So We gave him glad tidings of a gentle son. When the boy (Ishmael) began to run about with him, Abraham said to him: Son, I have seen in my dream that I am slaughtering thee. So consider what thou thinkest of it. The boy replied: Father, do what thou art commanded; thou wilt find me, if Allah please, steadfast. When both were ready to submit to Allah's will, and he had thrown him down on his forehead, We called to him: Abraham, Thou hast indeed fulfilled the dream. Thus do We reward those who do their duty to the utmost.

[As-Saffat, 37: 101-106]

# Split word translation of the selected verses

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿1﴾

In the name of Allah, the Gracious, the Merciful.

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| لَمَّا | فَ | حَلِيْمٍ | غُلٰمٍ | بِ | هُ | بَشَّرْنٰ | فَ | الصّٰلِحِيْنَ | مِنَ | ىْ | لِ | هَبْ | رَبِّ |
| when | so | forbearing | a son | of | him | We gave glad tidings | so | righteous | from | me | for | grant | My Lord |

رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ ﴿101﴾ فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿102﴾ فَلَمَّا

'My Lord, grant me a righteous *(son)*.' So We gave him the glad tidings of a forbearing son. And when

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| اَرٰى | ىْٓ | اِنّ | ىَّ | بُنَىْ | يَا | قَالَ | السَّعْىَ | هُ | مَعَ | بَلَغَ |
| have seen | I | indeed | my | son | O | he said | to work | him | with | reached |

بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى

he was old enough to work with him, he said,' O my dear son, I have seen

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| تَرٰى | مَاذَا | انْظُرْ | فَ | كَ | اَذْبَحُ | نِيْٓ | اَنْ | الْمَنَامِ | فِيْ |
| you think | what | consider | so | you | slaughter | I | that | dream | in |

فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَا ذَا تَرٰى ؕ

in a dream that I am slaughtering you. So consider, what you think *(of it)*!'

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| نِيْٓ | تَجِدُ | سَ | تُؤْمَرُ | مَا | افْعَلْ | اَبَتِ | يٰٓا | قَالَ |
| me | you find | surely | you are commanded | what | you do | my father | O | he said |

قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ز سَتَجِدُنِيْٓ

He replied,'O my father, do as you are commanded; you will find me,

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| اَسْلَمَا | لَمَّآ | فَ | الصّٰبِرِيْنَ | مِنَ | اللّٰهُ | شَآءَ | اِنْ |
| both submitted | when | so | the patient | of | Allah | please | if |

اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿103﴾ فَلَمَّآ اَسْلَمَا

if Allah please, of those who are patient.' And when they both submitted *(to the will of God)*

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| اِبْرٰهِيْمُ | يّٰٓا | اَنْ | هُ | نَادَيْنَا | وَ | الْجَبِيْنِ | لِ | هٗ | تَلَّ | وَ |
| Abraham | O | that | him | We called | and | face down | with | him | laid | and |

وَتَلَّهٗ لِلْجَبِيْنِ ﴿104﴾ وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ﴿105﴾

and he laid him *(on the ground)* face down, We called to him: O Abraham,

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| الْمُحْسِنِيْنَ | نَجْزِى | ذٰلِكَ | كَ | نَّا | اِنْ | الرُّءْيَا | صَدَّقْتَ | قَدْ |
| those who do good | We reward | that | like | We | indeed | the dream | you made true | indeed |

قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿106﴾

'You have indeed fulfilled the dream.' Thus indeed do We reward those who do good.

Complete split word translation is available at : www.ansar.org.uk/holy-quran



# Hadith

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ ذَبَحَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ الذَّبْحِ
كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مُوجَأَيْنِ فَلَمَّا وَجَّهَهُمَا قَالَ "إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي
فَطَرَ السَّمَوَاتِ وَالأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ
صَلاَتِي وَنُسُكِي وَمَحْيَاىَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ
الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ" ـ ثُمَّ ذَبَحَ ـ

Narrated by Hazrat Jabir ibn Abdullah رضي الله عنه:
The Prophet ﷺ sacrificed two horned rams which were white with black markings and had been castrated. When he made them face the Qiblah, he said: I have turned my face towards Him. Who created the heavens and the earth, following Abraham's عليه السلام religion, the true in faith, and I am not one of the polytheists. My prayer, and my service of sacrifice, my life and my death are all for Allah, the Lord of the Universe, Who has no partner. That is what I was commanded to do, and I am one of the Muslims. O Allah it comes from Thee and is given to Thee from Muhammad and his people. In the name of Allah, and Allah is Most Great. He then made sacrifice.

[Sunan Abi Dawud, 2795]



## Saying of the Promised Messiah & Mahdi عليه‌السلام

# The Essence of Eid-ul-Adha

The seed of sacrifice that was sown by Abraham عليه‌السلام in a hidden manner was exhibited by the Holy Prophet , peace and blessings of Allah be upon him, in the form of flourishing crops—and this, in reality, is the great secret in this day. Abraham, peace be upon him, was even ready to slaughter his son to fulfil the commandment of God Almighty. This was a hidden indication of the fact that man ought to become wholly devoted to God; and one's own life, and the blood of one's children, and one's kith and kin, ought to appear insignificant in the face of God's command. Just observe the many great sacrifices that were offered in the era of the Messenger of Allah, peace and blessings of Allah be upon him, who perfectly exemplified each and every pure teaching. The wilderness was filled with blood. It was as though streams of blood began to flow forth. Fathers spilt the blood of their children and sons killed their fathers, and both were happy—in fact even elated—in laying down their lives and being hacked to pieces in the cause of Islam and God. But now reflect, except for fun and enjoyment, entertainment and amusement, what has remained of spirituality? This Eid-ul-Adha is greater than the Eid that precedes it, and people generally refer to this as the 'Greater Eid' as well, but reflect and do tell me, how many people, as a result of this Eid, are actually moved to purify their soul, cleanse their heart, partake of spirituality, and endeavour to absorb the radiance and light that is present in this duha (time of brightness)?

The Eid of Ramadan represents a struggle—a personal struggle—and the effort of the soul. But this Eid, also referred to as the 'Greater Eid', possesses a grand and magnificent spirit within itself. Alas! Due attention has not been given to this deeper reality. One immense favour of God Almighty—Whose mercy is manifested in many ways—upon the community of Muhammad, peace and blessings of Allah be upon him, is that this blessed community exhibited in itself the deeper essence of everything which existed in previous religious communities in the form of a shell or a husk.

[Malfuzat, Volume II, p.206-207]

# Righteousness – The True Essence of Sacrifice

Summary of Eid-ul-Adha Sermon by
Hazrat Mirza Masroor Ahmad (aba), Khalifatul-Masih V,
Delivered on 21st July 2021 at Masjid Mubarak, Islamabad, Tilford, UK



After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad (aba) recited the following from the Holy Qur'an:

'Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good.'
(The Holy Qur'an, 22:38)

## What is the Purpose of Sacrificing Animals?

His Holiness (aba) said that today is the Eid of sacrifice, or Eid al-Adha, on which day Muslims around the world sacrifice animals. Hundreds of thousands of animals are sacrificed on the occasion of Hajj as well. With so much meat, it is said that it is distributed among the poor, however, there are also reports that at times, this meat goes to waste as well.

His Holiness (aba) said that there are those who attempt to get a bigger animal than other people around them, in order to show that they have done some great sacrifice, and they are proud of this. In fact, in Pakistan, they are proud of the fact that they hinder Ahmadis from sacrificing animals of this day because they regard Ahmadis as non-Muslims. It is astonishing that those who are meant to uphold justice come under the influence of the clerics and so-called Muslims, and thus stop Muslims from carrying out sacrifices, or at best, tell them to do so in secrecy.

His Holiness (aba) said that doing so has no bearing in the teachings of Islam. In any case, Ahmadis are used to such opposition and their ways of disrupting them in one way or another. The underlying reason behind their actions is that they do not act with righteousness. In the end, only God can judge a person's level of righteousness. Hence, our primary job is to prostrate before God Almighty, and if we are treading the path of righteousness, then God will surely help us.

His Holiness (aba) said that in the verse he recited in the beginning, God has stated that the physical sacrifices do not reach Him, rather it is the spirit of righteousness that reaches Him. Hence, we should not be bothered by being stopped from carrying out the sacrifice. If we had intended to do so and our intention was made with righteousness, then we need not worry for this will be accepted in the

sight of God.

His Holiness أيده الله تعالى بنصره العزيز said that we are fortunate to have accepted the Messiah of the age, who taught us the reality of righteousness through the teachings of the Holy Qur'an and the Holy Prophet ﷺ. We should not become sad if we have been hindered from carrying out the sacrifice, for if our intention was pure then it will be accepted. We find from the time of the Holy Prophet ﷺ that a person who had not been able to physically go for Hajj, but had made the intention and acted with righteousness, his Hajj was still accepted.

### The Meaning of Righteousness

His Holiness أيده الله تعالى بنصره العزيز said that the Holy Qur'an has mentioned righteousness numerous times. In light of this, the Promised Messiah عليه السلام has expounded upon the subject of righteousness and what is expected of his Community in this regard, from various angles.

His Holiness أيده الله تعالى بنصره العزيز quoted the Promised Messiah عليه السلام who said that in acting with righteousness, any physical sacrifice we make should draw our attention to the sacrifices we must make within. Only then can this be considered a true sacrifice, and its spirit of righteousness, not the physical sacrifice itself, reaches God.

His Holiness أيده الله تعالى بنصره العزيز quoted the Promised Messiah عليه السلام who said that if God only requires righteousness and the physical does not reach him, then what is the need for physical sacrifice? The Promised Messiah عليه السلام said that those who do not use their physical capacities, then the spirit is not impacted, for there is a connection between the physical and spiritual. Thus, physical actions have an impact on the spirit. In the same token, if a physical action is carried out without any spirit behind it, then that is dangerous and amounts to nothing. Thus, the physical actions are there in order to impact the soul and bring about a similar state within.

His Holiness أيده الله تعالى بنصره العزيز quoted the Promised Messiah عليه السلام who said that if one falls ill, he cannot be cured until undergoing some sort of treatment. Similarly, treachery and evil deeds bring about an illness within the heart, which can be cured only through the establishment of righteousness.

His Holiness أيده الله تعالى بنصره العزيز quoted the Promised Messiah عليه السلام who said that when God sees that there is a community which makes great claims but does not act upon them, then His wrath comes down on them. Although they had been promised great victories, there were times in battles where the Muslims were made to suffer defeats as well, on account of their claims of righteousness not being backed by action. His Holiness أيده الله تعالى بنصره العزيز said that thus, having accepted the Promised Messiah عليه السلام and made the pledge of giving precedence to the faith over worldly affairs, we must take a look within ourselves and see whether we are truly implementing this and fulfilling our oath.

His Holiness أيده الله تعالى بنصره العزيز quoted the Promised Messiah عليه السلام who said that it was righteousness which enabled Abraham عليه السلام, father of the prophets, to be prepared to sacrifice his son. It was righteousness which enabled the Holy Prophet ﷺ, despite facing the harshest circumstances and treatment, to remain steadfast in the highest of moral conduct, which then resulted in God saying that He sends blessings and salutations upon him. It was the same spirit which enabled the Holy Prophet ﷺ to take people who were nothing short of wild, and turn

them into men of God.

His Holiness said that the Promised Messiah helps us to understand the rank and stature of the Holy Prophet. Yet still, the so-called scholars say that Ahmadis dishonour the Holy Prophet. His Holiness said that they can make all their attempts, but they cannot extinguish the love for the Holy Prophet which is present in our hearts.

His Holiness quoted the Promised Messiah who said that one should adopt righteousness, for righteousness is the essence of Islamic teachings. If one adopts righteousness even in the smallest matters, then they will reach great heights and be afforded opportunities of undertaking even more virtuous deeds. Similarly, if one desires for their prayers to be accepted, then they should adopt righteousnes.

## Our Means to Victory

His Holiness quoted the Promised Messiah who said that fighting with the sword is now forbidden. If Muslims wish to be victorious, then they must adopt righteousness, and this will result in great victories. If this Community wishes to progress and become victorious, then it must adopt righteousness.

His Holiness quoted the Promised Messiah who said that by adopting righteousness, all of one's hardships can be alleviated. It is by adopting righteousness, that a clear distinction is established between them and those who are bereft of this quality. Righteousness affords one honour, for Islam teaches that the most honourable are the most righteous.

His Holiness quoted the Promised Messiah who said that it is not enough to claim righteousness. Furthermore, it is not enough to possess certain good qualities and consider it to suffice in becoming righteous. Rather, true righteousness is the establishment and constant development of the highest standards of morality.

His Holiness said on this Eid, we must pledge to bring ourselves to these standards of righteousness outlined by the Promised Messiah. If we do so, then God Almighty will grant us that which He has promised to the righteous, and the opposition of our opponents will not deter us in the slightest. His Holiness prayed that may we all be able to understand and implement the true essence of righteousness.

His Holiness said that he would lead the silent prayer. In the prayer, everyone should remember those who are facing imprisonment in the way of Allah, those who are facing various hardships on account of their faith and being Ahmadi, pray for all those facing injustice, pray for humanity that they may recognise God, pray for the world to be saved from the destruction which it is leading itself to. His Holiness prayed that may Allah Almighty make this Eid extremely blessed for all Ahmadis.



View complete recording this sermon via MTA online channel



# Abraham عليه السلام and his family: Three lessons for the 21st century

(Ataul Fatir Tahir, Al Hakam 18th July 2021)

Eid-ul-Adha recalls the successful sacrifice of a father's protection, a mother's inherent love and a child's life, for the will of Allah.

It is a story that meanders through trust, even when all odds are against you; belief, despite nothing tangible to hold onto; and sacrifice, whether it made sense or not.

Hazrat Abraham, Hazrat Hajirah and Hazrat Ishmael, peace be on them all, set the stage for the future Muslim ummah and taught us that without utter obedience and sacrifice, we cannot attain the pleasure of Allah the Almighty.

Ours is an interesting age – rigorous scientific methods and endless technological advancements have brought boundless good and development; however, this "new age" also comes with hidden price tags for believers.

In a world where everything is questioned, the logic and reason  for all steps are demanded and where materialism and a hedonistic environment flourishes, absolute obedience, sacrifice and trust in Allah become huge tests for believers.

Eid-ul-Adha is a good time to reflect, refresh our faith and gain inspiration from the great examples of Hazrat Abraham عليه السلام and his family. Here are three lessons to learn on Eid-ul-Adha:

## 1. Obedience

Hazrat Abraham عليه السلام, on Allah's command, took his wife, Hazrat Hajirah عليه السلام and his son, Hazrat Ishmael عليه السلام, to "a barren land" in the middle of the desert and left them there with a handful of dates and some water. He didn't ask questions or demand the logic behind this commandment from Allah, yet he was fully aware of the intensity and danger of the situation.

Allah commends Hazrat Abraham's عليه السلام untiring obedience in the Holy Quran and calls him "a nation unto himself":

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ
مِنَ الْمُشْرِكِينَ ۝

"Abraham was a nation unto himself, always obedient to Allah, [to Him] ever inclined; certainly not belonging to the idolaters." (Surah an-Nahl, Ch.16: V.121)

Leaving his wife and child, Hazrat Abraham عليه السلام called out to Allah the Almighty saying "Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House". (Surah Ibrahim, Ch.14: V.38)

When Hazrat Ishmael عليه السلام grows to become a young boy, Hazrat Abraham عليه السلام – believing Allah was instructing him (in a dream) to literally sacrifice his young boy – gets ready to place a knife to Hazrat Ishmael's عليه السلام neck. In fact, he first seeks his son's approval, who gives full consent.

Hazrat Abraham عليه السلام says to the young Hazrat Ishmael عليه السلام :

يٰبُنَيَّ إِنِّيْٓ أَرٰى فِي الْمَنَامِ أَنِّيْٓ أَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى

"O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest [of it]!"
(Surah al-Saaffat, Ch.37: V.103)

Hazrat Ishmael عليه السلام , with full obedience, replies:

يٰٓأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِيْٓ إِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ

"O my father, do as thou art commanded; thou wilt find me, if Allah please, steadfast [in my faith]." (Ibid)

Here, Hazrat Ishmael عليه السلام demands his father to "do" as Allah commands. He is ever ready to show obedience, without questioning the sacrifice of his own life. All aspirations, familial love and ties and worldly pleasures were worthless for the young Hazrat Ishmael عليه السلام , his eyes were set on gaining Allah's pleasure through absolute obedience.

Talking of obedience during a sermon on Eid-ul-Adha, Hazrat Khalifatul Masih II رضي الله عنه said that the level of obedience in a Muslim should be such that they:

"[…] find no apprehension in their heart and are every ready to act [on the commandment]. Even the thought of refusing, showing arrogance and disobedience should not pass their heart." (Khutbat-e-Mahmud, Vol. 2, p. 65)

This was the obedience Hazrat Abraham عليه السلام and his family showed.

His wife, Hazrat Hajirah عليها السلام also rose up and showed immense levels of obedience to Allah. When she asked Hazrat Abraham عليه السلام whether Allah had commanded him to leave them in the barren desert and he replied in the affirmative,

she unwaveringly said:

رَضِيتُ بِاللّٰهِ

"'I am satisfied to be with Allah.'"

(Sahih al-Bukhari, Kitab al-Anbiya)

Just imagine a mother with her baby in the middle of a desert with no continuous supply of water or food, but in obedience to Allah, she is satisfied with the situation.

It isn't for no reason that the walks during Hajj between Safa and Marwa remind worshippers of the exemplary level of obedience and sacrifice Hazrat Hajira عليها السلام has showed.

In the 21st century – where any hint of belief in the unseen or obedience is sternly looked down on – absolute obedience to Allah, his prophets and Khulafa becomes all the more important.

In fact, Hazrat Musleh-e-Maud رضي الله عنه said that an obedient believer was better than a believer who carried out endless worship but had hidden arrogance within themselves and found it difficult to be fully obedient when it came to the commandments of Allah, His prophets and His Khulafa.

### Hazrat Musleh-e-Maud[ra] says:

"So, a person can offer thousands of prayers, give charity and offer outwardly sacrifices; however, until that pure heart is not present in which it is well established not to compete with God Almighty, not to refuse [his commandments] and not show arrogance and to be ever ready to take up death for God, there is nothing." (Khutbat-e-Mahmud, Vol. 2, p. 65)

Huzoor رضي الله عنه said a person who fulfils the outward commandments and rituals to a lower degree as compared to others, but has a deep desire to show immediate obedience and has no arrogance, is "hundreds of thousands of times better" than a person who offers prayers, gives all his wealth in Allah's way, but does not fully accept every instruction wholeheartedly. (Khutbat-e-Mahmud, Vol 2, p. 65-66)

If we understood the reality and importance of obedience to Allah, His prophets and His Khulafa, Huzoor رضي الله عنه said, then in a short amount of time, "such a [strong] Jamaat can be formed that even if it were cut with saws, it would not weaken or fall into trial. In fact, it would not even label great trials as problems and would be perfectly truthful, patient and obedient."

(Khutbat-e-Mahmud, Vol 2, p. 28)

The world in the 21st century may scoff or laugh at the obedience believers show. Ahmadi Muslims are even labelled, by other

Muslims, as followers of a "cult" due to their obedience to Khilafat. However, history has shown time and time again that those who were obedient to Allah the Almighty and His vicegerents, always came out on top.

Eid-ul-Adha reminds us that without absolute obedience, like that of Hazrat Abraham عليه السلام and his family, our faith remains in deep water.

## 2. Sacrifice

Hazrat Abraham  was prepared to put a knife to his son's neck and slaughter him for Allah's sake. The mother was ready to endure the harsh and unforgiving conditions of the desert with her baby in her hand and without any sustenance or support. The child was ready to end all life aspirations and his future for Allah the Almighty and willingly placed his neck down to be slaughtered.

Hazrat Musleh-e-Maudra said that the prophecy in the Torah about Hazrat Ishmael عليه السلام and his future progeny set the stage for the expectation of sacrifice that Muslims should show.

## The Torah foretold:

"[…] his hand will be against everyone, and everyone's hand against him; he will live in hostility toward all his brothers."

(Genesis, 16:11)

This meant the future progeny of Ishmael عليه السلام would bring revolutionary teachings and changes that the world would bitterly oppose. Hazrat Ishmael's sacrifice was the foundation of greater sacrifices that were to come. The ultimate inheritor of Hazrat Ishmael عليه السلام was Prophet Muhammad صلى الله عليه وسلم, who had to sacrifice the most for Allah the Almighty. He brought Islam – a teaching that has often been met with fierce opposition since its inception.

The place Hazrat Ishmael عليه السلام migrated to, was where the Holy Prophet's صلى الله عليه وسلم food and water was cut off and the followers of Islam boycotted for six harsh years. It was in this very place – Mecca – where, due to the severe boycott in which Muslims were not even allowed to buy or receive sustenance, the Prophet's beloved wife, Hazrat Khadijah رضي الله عنها passed away from ill-health. Muslims, due to the absence of food and water, became unrecognisable during these six long years.

Muslims are reminded about these great sacrifices in their history, and it's no different today. Without sacrifice – following Hazrat Abraham's family and greater yet, the example of the Holy Prophet صلى الله عليه وسلم – gaining the closeness of Allah the Almighty and His pleasure is simply not possible.

These are actual events and not mere

stories. It is a moment to self-reflect as fathers, children and mothers and see how far we are willing to go and how much we are willing to sacrifice for Allah.

### Hazrat Musleh-e-Maud رضي الله عنه said:

"Islam's core principle is sacrifice. By sacrificing Hazrat Ishmael عليه السلام, Hazrat Abraham عليه السلام showed the way to success and closeness to God Almighty to coming generations. And by showing perfect obedience, he openly showed what his religion entails; that until a person does not adopt a type of death for God and is ready to endure every kind of humiliation and disgrace for Allah the Almighty's pleasure and is not thrown into the thorny mountains and plains of tribulations and is not completely cut off by the world, until then, he is not even accepted.

"Until a person does not adopt the Abrahamic sunnah [practice] and the sacrifice and obedience of Ishmael – the perfect example of which was our Holy Prophet ﷺ, who, in Mecca, by showing the epitome of patience and perseverance, presented to us the true example of sacrifice for all times to come [...] – one is not accepted by Allah the Almighty, nor do they receive approval [from Him]. (Khutbat-e-Mahmud, Vol.2, pp. 64-65)

Today, we are not asked to give our lives. The most we are asked of is to sacrifice some of our wealth or time for the cause of Allah the Almighty, but we do have the ghost of materialism haunting our lives.

It is a point to reflect, dig deep and see how much we are sacrificing for Allah's cause. How close can we get to the sacrifices made by Hazrat Abraham عليه السلام and his family and ultimately, the Holy Prophet ﷺ and his Companionsra?

### 3. Trust

Eid-ul-Adha reminds us to trust Allah, even in the most difficult of situations.

The immense and profound obedience and sacrifice of Hazrat Abraham عليه السلام and his family showed they had a deep sense of trust in Allah the Almighty, even when the odds were against them from a worldly perspective.

Hazrat Abraham'sas trust in Allah was such that he left his wife and child in a barren desert with just some dates and water. He had so much faith that he was even ready to slaughter his own young son and, in turn, the son was ready to be sacrificed at the hands of his own father. When narrating the sacrifices of this model family and Hazrat Abraham عليه السلام leaving his family in the desert, the Holy Prophet ﷺ said: "They had a water-skin with them containing some water; Ishmael's mother used to drink water from the

water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards, returned home. Ishmael's mother followed him, and when they reached Kada, she called him from behind, 'O Abraham! To whom are you leaving us?' He replied, '[I am leaving you] to Allah's [care].' She said, 'I am satisfied to be with Allah.'" (Sahih al-Bukhari, Kitab al-Anbiya)

In another narration, Hazrat Hajirahas is reported to have responded by saying:

إِذًا لَا يُضَيِّعُنَا

Meaning, "Then God will not neglect us". (Sahih al-Bukhari, Kitab al-Anbiya)

This trust, as we know, bore fruits that we still enjoy today. Hazrat Abraham عليه السلام and his family were not only materially blessed; rather, the greatest prophet was sent in their lineage – Prophet Muhammad ﷺ. Even if materialism focuses on always having the upper hand, materially speaking, from Hazrat Abraham's example, believers can find solace in trusting Allah even when material odds are against them.

In a materialistic world where physical commodities, wealth and status have been advertised as the focus of life, the following verse of the Holy Quran, in relation to sacrificing animals in Allah's way, speaks volumes on where our focus should be:

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ

"Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him." (Surah al-Hajj, Ch.22: V.38)

In his commentary of this verse, Hazrat Musleh-e-Maudra, during an Eid-ul-Adha sermon, said:

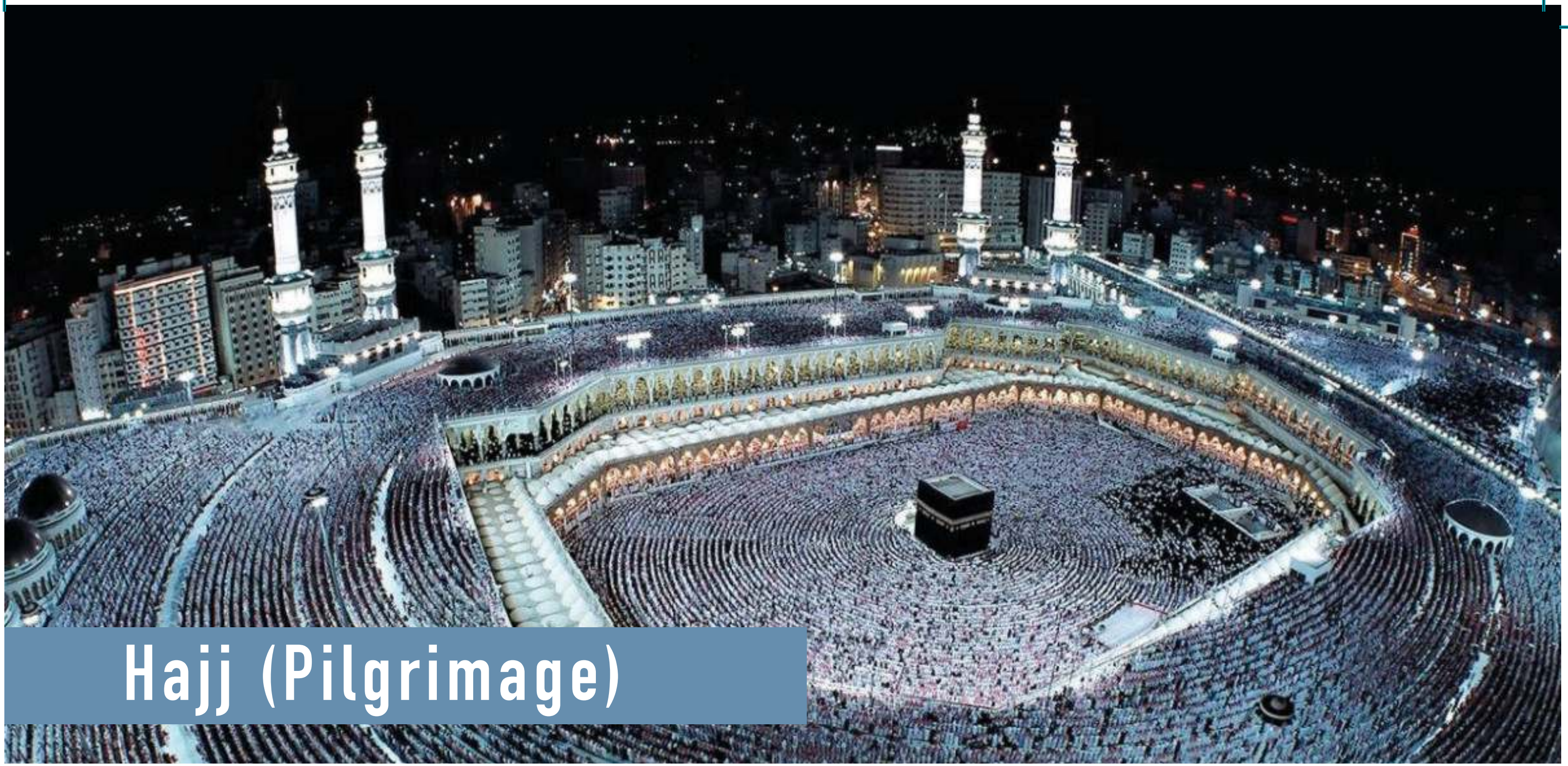
"The meat or blood of sacrificed animals does not reach Allah because blood mixes into the mud and the meat does not reach [Him] because you consume it yourselves. Bones are thrown away. Then what is the benefit of this sacrifice? [It is]

وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ

– your righteousness reaches God Almighty and its purpose is to sacrifice your nafs [self]. At the time of sacrificing [an animal] a believer testifies that as this goat has put its neck forward, in the same way, 'O my Lor d, I sever with a knife the thoughts of my inner self that are opposed to Yours' […] This the true Eid that every believer should long for."

(Khutbat-e-Mahmud, Vol. 2, p. 13)





# Hajj (Pilgrimage)

The fifth act of Islamic worship is the performing of the Hajj or the pilgrimage to Mecca. A Muslim must perform this pilgrimage at least once in his lifetime if economic and political conditions are favourable. The focal point of this pilgrimage is the Ka'ba, which was rebuilt by Prophet Abraham عليه السلام some 4,000 years ago. Today, the Ka'ba stands in the middle of a large courtyard of Masjid Al Haram or the Sacred Mosque. The courtyard of Masjid Al Haram contains, besides Ka'ba, the Maqam-e-Ibrahim and the fountain of Zamzam.

The Hajj is performed during the Muslim month of Dhul Hijjah which comes two months after the festival of Eid Al Fitr. The various ceremonies of the Hajj include:

1. Entering into the state of Ihram by wearing only two seamless white sheets. This is done by the pilgrims when they reach certain designated places close to Mecca.

2. Saying of Talbiyah starting at the place where the Ihram is worn. Talbiyah consists of saying aloud the following:

Here we come, O God, here we come No partner have You, here we come Indeed, praise and blessings are Yours, and the Kingdom too No partner have You, here we come

3. On entering Mecca, the pilgrims perform the first Tawaf which consists of going around the Ka'ba seven times in an anticlockwise direction.
4. After completing the Tawaf, the pilgrims perform the sa'ay which consists of running between the two little hills of Safa and Marwa located near the Ka'ba. These are the two hills where Hadhrat Hajirah عليها السلام ran in search of water when Prophet Abraham عليه السلام had to leave her there on Divine command.

5. After performing the sa'ay, the pilgrims move to Mina, a plain located about four miles east of Mecca, and spend the night there.

6. Next morning, the pilgrims leave for the Plain of Arafat located nine miles southeast of Mecca. They arrive there in the early afternoon, say the combined Zuhr and Asr Prayers and listen to a sermon given by the Imam. The pilgrims stay in the Plain of Arafat only till sunset. This is the same plain where the Prophet Muhammad delivered his farewell sermon.

7. After sunset the pilgrims leave Arafat and come to a place called Muzdalifah. In the Holy Quran, this place is referred to as Al Mash'ar Al Haram, the Sacred Monument. On reaching Muzdalifah, the pilgrims say their combined Maghrib and Isha Prayers and spend the night there. In the morning, after saying the Fajr Prayer, the pilgrims return to Mina once again.

8. The pilgrims reach Mina on the tenth day of Dhul Hijjah. This is the busiest day of the pilgrimage. The first ceremony that is performed at Mina is the throwing of small stones or Ramy Al Jimar. In this ceremony the pilgrims throw stones at three pillars in a symbolic act of striking the devil.

9. The tenth day of Dhul Hijjah is also the day when pilgrims sacrifice their animals. This day is also celebrated all over the Muslim world as the festive day of Eid Al Adha.

10. After performing the sacrifice the pilgrims have their heads shaved or their hair clipped. After this they emerge from the state of Ihram by wearing their everyday clothes.

11. Clad in their everyday clothes the pilgrims perform another Tawaf of the Ka'ba. This Tawaf is called Tawaf-e-ziarat.

12. Before the tenth day of Dhul Hijjah ends, the pilgrims perform another sa'ay between the hills of Safa and Marwa.

13. After this the pilgrims return once again to Mina where they stay until the twelfth or thirteenth day of Dhul Hijjah. During these two or three days the pilgrims continue to perform the ceremony of Ramy Al Jimar or throwing of stones.

14. On the afternoon of the twelfth Dhul Hijjah (or of the thirteenth) the pilgrims return to Mecca for the last ceremony of the pilgrimage. This ceremony consists of the farewell Tawaf of the Ka'ba after which the entire pilgrimage is completed and the pilgrims are free to go wherever they wish.

Although not part of the prescribed pilgrimage, many pilgrims carry on to Medinah and visit Masjid Al Nabvi or the Prophet's Mosque. It was in the compound of this Mosque that Prophet Muhammad was buried.

While the Hajj may only be performed during the prescribed dates of the month of Dhul Hijjah, a Lesser Pilgrimage called Umrah may be made individually at any time during the year.



# Masih Mauood Day Poem

Composed by Muqbool Ahmed Khan for presentation on the occasion of Masih Mauood Day, Baitul Futuh, London, UK.

Oh Ghulam of Ahmad!
Your service knew no bound.
Of all the followers of Muhammad ﷺ,
the Mahdi you were crowned!

In Muslim mosques, Imaan had departed –
Despite them being always crowded.
In Muslim homes, Qur'aans were decorated –
Despite them being all enshrouded.

Muslims lost sight of their full moon,
Overshadowed by the world and its race,
Christians covered the glorious sun,
By putting its reflection in its place.

Retrieving faith from the Pleiades,
You were descended from Salman.
You descended on a white minaret
In 'the jewel of the crown.'

The Mujaddid of the 14th Century,
the Promised Messiah, Imam al-Mahdi.
The Second Coming of Jesus, in India,
the Latter Day Ummati Nabi.

You demonstrated the Haqeeqat of Wahi,
You defined Islam's Usool and Philosophy,
Prolifically writing 80 books without a stop,
A flick of the Creator's quill signed in red drops.

From your claim in Barahin-e-Ahmadiyya
You accepted the Dervishes' Baiat

You established prophetic Khilafat
As ushered in your inspired Al-Wasiyyat

With Lectures at the 'Gate of Ludh'-iana,
And Lectures in Sialkot and Lahore,
Outside the crowds tried to drown you out,
Inside the audiences kept asking for more!

Dowie – Abdullah Atham – Lekh Ram:
Screamed with rage and jealousy.
When Allah pronounced his verdict,
He banished them with their heresy.

One by one, your enemies were decimated,
The surrounding cities brought down by Plague.
But your Nobel followers were elevated:
Presiding at the United Nations and The Hague.

While your enemies learnt to throw grenades,
You distributed learnèd gems of Milaad.
Heralding a dawn of peace, to stop crusades,
You declared the universal end of Jihaad.

The right shoe had become like the left shoe
But your fountain effervesced with Durood:
To save mankind in the Kishti-e-Nuh
To save your Jamaat and save Islam too
To not drown like the other seventy-two!

Your companions witnessed the live Khutba ilhaamiyyah
The Arabs praise the sublime eminence of your Qaseeda
These Naan feed the thousands at your Jalsa Salana
Your message reaches four corners on Muslim Television Ahmadiyya.
Oh Ghulam of Ahmad! May Allah raise your soul in Bahishti Maqbarah!

Ameen

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- According to the instructions of Hazoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز the rate of chanda Majlis Ansarullah is 1% of monthly income every month.
- Chanda annual ijtema is fixed at 3% of one month's income to be paid once a year or £24 per year, which ever is higher.
- Ansaruddin's subscription is £5 per year

## Calculation of net monthly income if paying your Chanda monthly

| Chanda Type | Monthly Income | | | | | | | | | |
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| Chanda Type | Monthly Income | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
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| **Chanda Ijtema** | **£24** | **£24** | **£24** | **£24** | **£24** | **£24** | **£24** | **£24** | **£27** | **£30** |
| **Ansaruddin** | **£5** | **£5** | **£5** | **£5** | **£5** | **£5** | **£5** | **£5** | **£5** | **£5** |
| **Total** | **£41** | **£53** | **£65** | **£77** | **£89** | **£101** | **£113** | **£125** | **£140** | **£155** |

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# THE IMPORTANCE OF MOVEMENT
## (AND HOW TO INCORPORATE IT INTO YOUR DAY)

*Did you know that by not having enough movement in your daily life, you can increase causes of premature death?*



## *Being too sedentary can:*

- *Double the risk of cardiovascular diseases*
- *Doubles the risk of diabetes*
- *Doubles the risk of obesity*
- *Increases the risks of colon cancer*
- *Increases the risk of high blood pressure*
- *Increases the risk of softer bones*
- *Increases the risk of depression and anxiety*


Qiadat Zahanat Wa Sehat-e-Jismani
talentfitness@ansarullahuk.org

## *Islam has the answer!*

***Through our daily prayers, Allah the all knowing, has provided us with a facility to deliver movement to our body 5 times a day. As well as the incredible Spiritual nourishment that Salat bestows upon us, the physical movements of Salat:***

- ✓ ***Allow our muscles to be stretched and strengthened***
- ✓ ***Our joints to be mobilized (which provides nutrition to them)***
- ✓ ***Increases the movement of blood through our body***

## *What else should we do?*

***Whether we sit in an office, or drive for a living, our modern lifestyles mean we spend far more time sitting than generations before us.***

## *Is sitting bad for you?*

***As the holy teachings of the Quran tell us , there should be balance in all things Sitting is not bad for us but prolonged sitting or any other static positioning without changing positions or moving definitely is.***

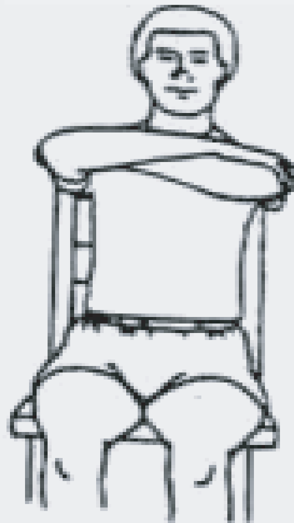
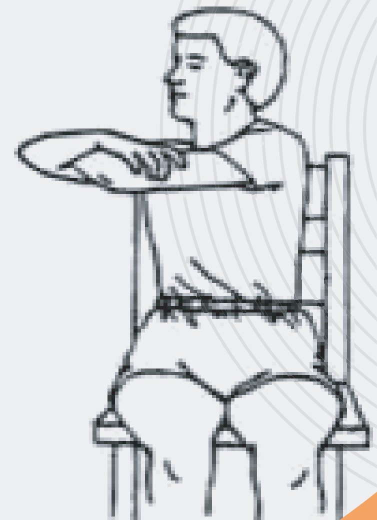
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## What can we do if we sit for our jobs , say if we drive or work at a computer?

**Consider the following**

- ✓ Walk/cycle to work
- ✓ Taking walks during lunch breaks
- ✓ Avoid the lift , use stairs
- ✓ Setting reminders to stand up every 30 minutes when working at a desk
- ✓ Getting out of the vehicle between jobs and walking around the vehicle (for passenger and goods transport drivers)
- ✓ Taking a walk or standing up during coffee or tea breaks
- ✓ Try any or all of these simple stretches/movements during the day




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## Next Steps:

***So you've started to add some of the movements and stretches into your day and are thinking about the NEXT STEP. Here are some different routines depending on your flexibility and level of general fitness/health. Only do the exercises in the programs that you feel comfortable to do so don't force anything and if any of them cause pain or seem like they might then skip them. You can always try them later when you are more able.***

- ***7 Minute "Good Morning!" Chair Workout for Seniors, At Home - Alone or Group***
- ***15 minutes full body stretching program***

***PDF DOWNLOAD: http://www.bodyweightwarrior.co.uk/bl...***

***or follow along with the***

***Youtube video Full Body Flexibility Routine (FREE DOWNLOAD)***

***Yoga for Beginners | 30 Minute Full Body Workout | #yogaforme***

Qiadat Zahanat Wa Sehat-e-Jismani
talentfitness@ansarullahuk.org

# INVITATION TO REFLECT

Translation of some verses of an Urdu poem
by Hazrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi.

یارو خودی سے باز بھی آؤ گے یا نہیں؟ خُو اپنی پاک صاف بناؤ گے یا نہیں؟

*Friends! will you not free yourselves from the clutches of your egos?*
*Will you not purify yourselves?*

باطل سے میل دل کی ہٹاؤ گے یا نہیں؟ حق کی طرف رجوع بھی لاؤ گے یا نہیں؟

*Will you not rid your hearts of the inclination towards falsehood?*
*Will you not accept the truth?*

کب تک رہو گے ضد و تعصب میں ڈوبتے؟ آخر قدم بصدق اٹھاؤ گے یا نہیں؟

*How long will you remain immersed in obduracy and prejudice?*
*Will you not tread the path of truth?*

کیونکر کرو گے ردّ جو محقق ہے ایک بات؟ کچھ ہوش کر کے عذر سناؤ گے یا نہیں؟

*How can you deny that which is established to be true?*
*How can you continue your apologetics without rhyme or reason?*

سچ سچ کہو اگر نہ بنا تم سے کچھ جواب
پھر بھی یہ منہ جہاں کو دکھاؤ گے یا نہیں؟

*Tell me truly, if you fail to respond adequately,*
*How will you show your face in public?*

# Charity Walk for Peace - Volunteers and Affiliates Appreciation Evening - North East Region (Dewsbury)

The Ahmadiyya Muslim Elders Association UK (AMEA) North East Region held their Volunteers Appreciation Dinner for the CWFP – Poppy appeal 2021 Campaign and to present cheques to local charities on Friday, 1st April 2022 at Baitul Atta Mosque in Dewsbury.



The region was honoured and delighted to be graced with the presence of the Chairman and Vice chairman CWFP UK, Mr Zaheer Ahmed and Mr Rafi Ahmad who travelled from London the day before to attend a similar volunteer appreciation evening in Hartlepool in the North East Region.



The programme started at 6 pm with the Recitation of the Holy Quran by Mr Slah Uddin Mir, Regional Missionary followed by a welcome address and a short video presentation by the Vice Chair of the CWFP UK, Mr Rafi Ahmad. He appreciated our volunteers who had done a magnificent job in collecting over £690,000 throughout the UK and underlined how every penny was passed on to the other charities and none was kept for administration.



The key external dignitaries that attended the event were the Deputy Lord Lieutenant of West Yorkshire, Mr Jon Hammond DL. The Deputy Mayor of Kirklees Council, Councillor Mahmood Akhtar and senior community Fundraising Manager from the Royal British Legion (RBL), Ms Judith Reay.



The region organised two charity walks on 19th September 2021 in Greenhead Park in Huddersfield and Ward Jackson Park in Hartlepool, which ran simultaneously with our national charity walk in London and all other regions throughout the UK. Our region raised £26,589.93 for various CWFP projects and £5,589.93 for local charities. Five local charities were present to receive charity cheques for the money raised.



The Chairman CWFP UK, Regional President CWFP North East, Deputy Lord Lieutenant of West Yorkshire, Deputy Mayor of Kirklees and Senior community fundraising manager from RBL all collectively presented



cheques to the five local charities and the representatives who graciously accepted the cheques. They said a few words and introduced the work of their charities and their ongoing positive relationship with the AMEA.

CWFP cheques were presented to:

- Arif Ahmed from Humanity First Food Bank in Mirfield for £1500
- Duncan Batty from Kirkwood Hospice for £1000
- Anne Littlewood from Yorkshire Air Ambulance Service for £500
- Bilal Mayat from Forget Me Not Children's Hospice for £500
- Duncan Brownnutt from Martin House Children's Hospice for £500



RBL Volunteer Appreciation

The region was pleased to announce for the first time all fourteen majlis, including the two newly formed Majalis in






Doncaster and Newcastle were actively involved with the RBL Poppy Appeal Collections from 30th Oct 21 to 14th Nov in 2021. A total allocation of 97 days and 147 volunteers took part in the poppy appeal collections in various stalls at the railway stations, shopping malls, open market stalls and supermarkets. We are please to announce that we had a total collection for RBL Poppy appeal of £25,165.83, compared to just over £15,000 collected the year before in only 8 locations in the region.

The CWFP Chairman, Mr Zaheer Ahmed and Regional President CWFP North East, Mr Lutf Rehman presented a cheque for the donation collected on behalf of RBL for £25,163.83 to Judith Reay, Senior Community Fundraising Manager for RBL. Judith Reay in return presented a certificate of appreciation to Regional President CWFP North East, Mr Lutf Rehman in appreciation of excellent work carried out in support of the RBL Poppy appeal by the AMEA region's local volunteers.

Judith Reay was extremely honoured and pleased to be invited, along with her RBL colleagues to this event and was impressed with the AMEA volunteers hard work in raising such a large amount for the poppy Appeal in our local areas. She was not aware of the enormous charity work the AMEA was involved and was pleased to see the the positive relationship that has been built wit the RBL colleagues and AMEA volunteers in the regions and sees this going from strength to strength.

A number of volunteer appreciation certificates were presented to AMEA team leaders from their respective areas from the RBL community fundraisers for their overall collections during the RBL Poppy appeal.

Tina Pringle, RBL Community Fundraising Manager presented volunteer appreciation certificates to:

- Rauf Ahmed for Bradford NE & Bradford NW Teams
- Malik Naseer Ahmed Shahid for Bradford SE Team
- Mohammad Tariq Islam for Bradford SW Team

Gillian Carr RBL Community Fundraiser – Bradford, Calderdale & Kirklees presented volunteer appreciation certificates to:

- Usman Chaudhry for Huddersfield North Team

- Sadaqat Ahmed from Huddersfield South Team
- Nadim Bhatti from Spen Valley & Keighley Teams

Mark James RBL Community Fundraiser for Doncaster & Wakefield presented volunteer appreciation certificates to:

- Amir Mahmood for Leeds & Sheffield Teams
- Mohammad Ishaq Dar for Scunthorpe Team

Key Addresses

The deputy Mayor of Kirklees, Councillor Mahmood Akhtar was extremely honoured and pleased to be invited today and was pleased to have attended the charity walk at Greenhead Park in Huddersfield and wished the AMEA as well to continue to do their outstanding charity work.

Deputy Lord Lieutenant of West Yorkshire, Mr Jon Hammond DL was delighted to accept and attend today's event and was very pleased to have attended the charity walk last year at Greenhead Park in Huddersfield as well. He has been impressed with the work the charities and the RBL are doing in partnership with the AMEA and wishes to see this growing and expanding.

Regional President CWFP North East, Mr Lutf Rehman gave a vote of thanks to all the dignitaries, charities and the volunteers that attended the event.

Chairman CWFP UK, Mr Zaheer Ahmed in his concluding address said that he was delighted to attend this evening event, along with his vice chair and came all the way from London just to offer his wholehearted gratitude to charities and AMEA volunteers to say a big "Thank You". He was impressed with the way the event has been organised and the charity money raised during the charity walks and the immense work done with the RBL colleagues at the local level. The hard work is clearly being demonstrated with the positive relationships that AMEA has built with the local charities and RBL.

At the conclusion of a unique and memorable evening the chairman requested Mr Slah Uddin Mir, the Regional Missionary to lead the congregation in silent prayers. The event finished with a delicious Asian sit down meal for everyone.

# Charity Walk for Peace - Volunteers and Affiliates Appreciation Evening – East Regions




The Ahmadiyya Muslim Elders Association UK (AMEA), East Region, held their Volunteers Appreciation Evening Dinner for the CWFP-Poppy Appeal 2021 Campaign on Sunday 13 Feb 2022 at the Baitul Ahad Mosque, Newham.

The programme started at 6pm with the recitation of the Holy Quran by Mr Shahid Khan followed by the Welcome Address delivered by the Regional President CWFP, Mr Saad Saud.

The AMEA East Region under the auspices of CWFP were given the task to collect donations from the public on behalf of The Royal British Legion's Poppy Appeal 2021.

The East Region was allocated two Stations in London, Liverpool Street and Westminster. The CWFP volunteers put an enormous effort from early morning to late evening for 15 consecutive days.

A brief report of CWFP-Poppy Appeal Campaign 2021 was presented by the Vice Chairman CWFP Mr Mubashir Siddiqi. He appreciated the volunteers for collecting donations exceeding £150,000 from the two assigned stations – the highest of all the Regions across the UK. The total collection was over £690,000.

The national Chairman of CWFP, Mr Zaheer Ahmed, in his closing address thanked the East Region volunteers for their outstanding efforts for CWFP[1]Poppy Appeal Campaign 2021 and encouraged them to continue their tireless & remarkable support in the upcoming years.

He also highlighted other CWFP fundraising campaigns for various projects, especially the Masroor Eye Institute in Burkina Faso, West Africa, which is entirely funded by generous donations of the members of the Ahmadiyya Muslim Elders Association





## Tabligh sitting – Majlis Battersea





Majlis Ansarullah Battersea organised a Tablighi sitting with 6 English guests on 2nd April 2020. This program was held at one of our members home. A brief video of introduction of our Jama'at was also shown to the guest and after the video respected Ataul Momin Zahid sahib gave a brief introduction of Jama'at which was then followed with a question answer session. Food was also served and enjoyed by everyone.

## Tabligh Stall – Majlis Havering




On 30th of April, Havering Majlis organised a Tabligh Stall at Colchester which is known as the first city of Britain. Similarly, another stall was also held on 10th May 2022. These stalls were setup in front of the historic Colchester Town Hall at the Colchester High Street. Tabligh Team members were carrying the pamphlets "The Messiah Has Come" in their hands. Other literature was also displayed on a table; while "Love for All, Hatred for None" could be clearly read on the banner in front of the table. Passer-by men and women got these pamphlets, and some of them took books e.g., Life of Muhammad ﷺ, World Crises & the Pathway to Peace.

## Luton Majlis Ansar Isaar Campaing – Help To Ukraine

Ansar from Luton Majalis collected over the month of March 2022 basic items to help with the war of Ukraine, these were donated to the Ukrainian branch of Luton, which were requesting them as soon as possible, and are sending via cargo to Ukraine on a weekly basis. Milton Keynes Ansar joined Luton and contributed abundantly with sleeping bags. We took this opportunity to introduce our Jama'at, and they were very welcoming and receptive to our cause.



## Village Tabligh Stall – Majlis Mitcham




Majlis Mitcham organised a tea and coffee stall in the Reigate Town Centre in March 2022. 13 peoples enjoyed the refreshments on offer and had engaging discussions. The feedback was very positive e.g one gentleman Rob Paulstarkey visited us and introduced himself saying he already knew about the Ahmaddiya Community. He then took two books and gave his contact details for further discussion. One lady remarked that you are doing very good work to stop WW3.



## Tarbiyyat Forum – Hertfordshire Region

Majlis Ansarullah Hertforshire held an online Tarbiyyat forum on Saturday 23rd April, 2022 on the topic of the Spiritual Benefits of fasting. Qaid Tarbiyyat Majlis Ansarullah UK, respected Ata-ul-Momin Zahid sb graced the occasion with his presence and chaired the forum. The programme started at 6 pm with the recitation of Holy Qu'ran by Mubashir Ahmed sb from Milton Keynes which was then followed by the opening speech in Urdu and English by Nazim Tarbiyyat Muhammad Atta-ul-Mohsin sb on the topic of "Ramadhan and Achieving Righteousness".

The key address of the forum was by Qaid Tarbiyyat sb who spoke on the topic of "Spiritual Benefits of Ramadhan" and provided a very eloquent description of what Taqwa is and how fasting can help us achieve Taqwa. He also explained about the benefits of fasting and the purpose which is to be saved from sin and evil. After the main speech there was short Q&A session where Ansar had the opportunity to ask a few related questions. The event was attended by 38 Ansar participants.



## Tarbiyyat Forum – Majlis Walsall

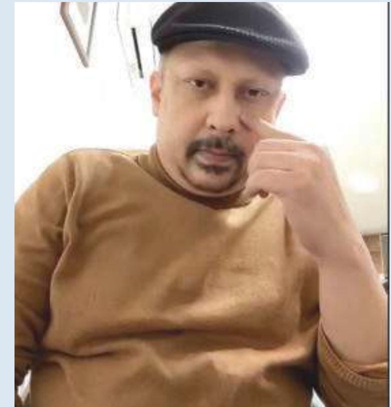
A Tarbiyyat Forum was organized by Walsall Majlis on Sunday 17th April 2022. This event was chaired by Atta-ul-Momin Zahid Sahib, Qaid Tarbiyyat Majlis Ansarullah UK. The event was attended by total of 104 members of Walsall (including Ansar, Khudam, Atfal and Lajna).

After Tilawat and Nazam, guest speaker Atta-ul-Momin Sahib gave a speech on Khilafat. The event ended with a question and answers session and afterwards packed food was served for all the attendees.





# Saf-e-Doem Ansar Event – West Midlands Region



Majlis Ansarullah West Midlands organised a virtual welcome for not only those Ansar brothers who joined Majlis Ansarullah in January 2022 but also for all Saf-e-Doem Ansar. The virtual event was held on 6th February 2022 via Zoom. The main purpose of the event was to gather new Ansar brothers of the region and introduce them with newly elected Naib Sadr (Saf-e-Doem) Majlis Ansarullah UK, Sahibzada Waqas Ahmad Mirza and introduce the organisational structure of Majlis.

The preparations and discussions for the event began almost two months ago and with the consent of Naib Sadr sahib it was decided to hold the event virtually. A meeting was held with Naib Zoama Saf-e-Doem of all nine Majalis of the region. It was also decided that Naib Zoama will welcome their new Ansar by presenting them with a flower bouquet prior to the virtual welcome. The detailed guidance for the event was sought from respected Naib Sadr sb.

On 6th February 2022, the program began with recitation of the Holy Quran and its translation, Respected Naib Sadr sahib requested all members to join him in Ansarullah pledge. After nazm, Dr. Daud Ahmad, Naib Nazim-e-Aala Saf-e-Dom (West Midlands region) presented a brief report of main activities held by Nazamat Saf-e-Dom Ansarullah West Midlands during the last year like cycle tour, picnics and taking care of all ansar brothers by calling them over the phone also offering them their services during the period of pandemic. Similarly, Naib Zoama Saf-e-Dom of all nine majalis introduced themselves and respected Naib Sadr sb asked different questions of mutual interests with them. He also told new Ansar what role they can play in different activities organised by Majlis Ansarullah UK.

After the formal introduction there was an interactive session where Ansar shared their feelings and experiences with Naib Sadr sb. At the end, Nazim-e-Aala, respected Tariq Majeed sahib thanked Naib Sadr sb for taking his time out to attend and chair this event. The event was concluded with silent prayers lead by respected Naib Sadr sb. The total Ansar attendance was 87.



مشاعرہ ٹھیک 8 بج کر 55 منٹ پر اختتام پذیر ہوا جس کے بعد حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کی اقتدا میں نماز مغرب وعشاء ادا کی گئی۔ نمازوں کی ادائیگی کے بعد شرکاء مشاعرہ کی خدمت میں طعام پیش کیا گیا۔ اس موقع پر اسلام آباد میں رہائش تمام واقفین اور کارکنان کے گھر میں مٹھائی بھی تقسیم کی گئی۔

اس پروگرام کو کامیاب بنانے میں درج ذیل افراد کا بھرپور تعاون حاصل رہا:

مکرم ومحترم ڈاکٹر اعجاز الرحمٰن صاحب صدر مجلس انصار اللہ برطانیہ

نائب نگران اعلیٰ: مکرم شکیل احمد بٹ صاحب نائب صدر انصار اللہ برطانیہ

رابطہ: مکرم محمد محمود خان صاحب قائد عمومی، مکرم نوید الظفر صاحب قائد تجنید

طعام: مکرم مظفر حسین صاحب ایڈیشنل قائد ایثار

اسلام آباد کو آرڈِنیشن ووائنڈاپ: مکرم نور الحق صاحب زعیم اسلام آباد، مکرم اعجاز احمد طاہر صاحب معاون صدر

تیاری سٹیج وہال: مکرم زکریا چوہدری صاحب زعیم اعلیٰ مقامی

نظم وضبط ہال: مکرم فضل احمد طاہر صاحب قائد تعلیم القرآن

سکیورٹی: مکرم بشارت احمد چوہدری صاحب معاون صدر

سٹیج: مکرم رفیع احمد صاحب نائب صدر انصار اللہ برطانیہ

فوٹوگرافی و سوشل میڈیا: مکرم مظفر احمد بھٹی صاحب قائد اشاعت

*فجزاھم اللہ احسن الجزاء*

والسلام خاکسار

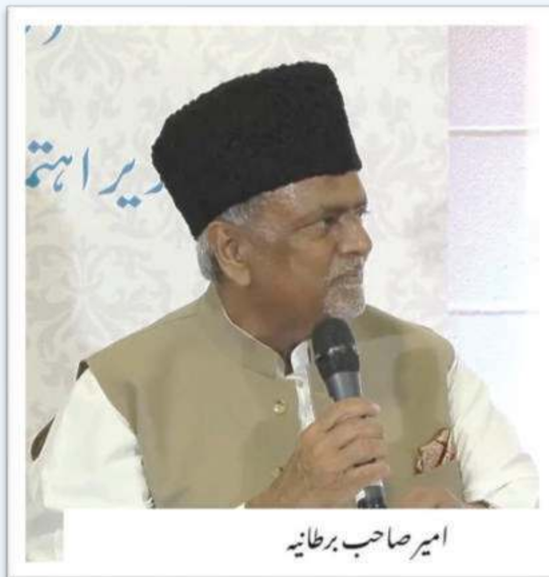
راجہ برہان احمد، مربی سلسلہ

(قائد تعلیم مجلس انصار اللہ برطانیہ)

30ر مئی 2022ء



صدر صاحب انصار اللہ برطانیہ


امیر صاحب برطانیہ

مشاعرہ کے صدر مجلس محترم رفیق احمد حیات صاحب امیر جماعت احمدیہ برطانیہ تھے۔ آپ نے دوران پروگرام برکاتِ خلافت کے حوالے سے واقعات بیان کئے، اسی طرح محترم ڈاکٹر اعجاز الرحمٰن صاحب صدر مجلس انصار اللہ برطانیہ نے اس بارہ میں بیان کیا کہ کس طرح حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز مجلس انصار اللہ برطانیہ کی راہنمائی فرماتے ہیں۔

ایوان مسرور میں مجلس عاملہ انصار اللہ برطانیہ کے علاوہ چند معزز مہمانان مدعو تھے۔ اس طرح ہال میں موجود مہمانوں کی تعداد 50 کے قریب تھی۔ آخر پر خاکسار نے اس پروگرام کو کامیاب بنانے کے لئے کسی بھی طرح تعاون کرنے والوں نیز شاملین محفل اور پروگرام کو براہ راست دیکھنے والوں کا شکریہ ادا کیا۔ جس کے بعد مکرم رفیق احمد حیات صاحب امیر جماعت احمدیہ برطانیہ نے اختتامی دعا کروائی۔



## پروگرام اور اس کے شاملین کی تفصیل

**تلاوت:** مکرم مولانا فیروز عالم صاحب

**ترنم سے کلام پڑھنے والے:** مکرم عمر شریف صاحب: ہمارا خلافت پہ ایمان ہے (کلام میر اللہ بخش تسنیم صاحب)

| نمونۂ کلام | شعراء |
|---|---|
| نورِ اسلام سے دنیا میں سویرا کر دے<br>یہ کرشمہ کر دے | مکرم عطاء المجیب راشد صاحب |
| چلو دنیا کی خاطر کام کو آسان کرتے ہیں<br>وفا گر جرم ہے تو جرم کا اعلان کرتے ہیں | مکرم مبارک احمد ظفر صاحب |
| جامِ الفت مجھے پلا کوئی<br>کہتا ہے تیرا مبتلا کوئی | مکرم محمد طاہر ندیم صاحب |
| تجھ سے کچھ اس طرح ہوں وابستہ<br>روح جیسے بدن میں پیوستہ | مکرم میر انجم پرویز صاحب |
| خلافت کی عظمت عیاں ہو رہی ہے<br>بیاں شان اس کی جہاں ہو رہی ہے | مکرم ڈاکٹر طارق انور باجوہ صاحب |
| خبر کیو نکر نہیں دیتی گزشتہ اک صدی تم کو<br>یہ کیسے مان لیں محسوس بھی نہ ہو کمی تم کو | مکرم فاروق محمود صاحب |
| جان و مال و آبرو قدموں پہ اس کے ہیں نثار<br>ہیں درندے ہر طرف وہ عافیت کا ہے حصار | مکرم مبارک احمد صدیقی صاحب |

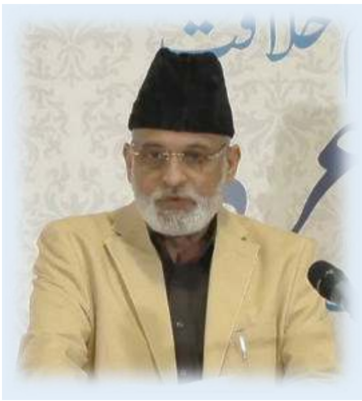




مبارک احمد صدیقی صاحب



مولانا عطاء المجیب راشد صاحب



مبارک احمد ظفر صاحب



مولانا فیروز عالم صاحب



محمد طاہر ندیم صاحب



میر انجم پرویز صاحب



عمر شریف صاحب



عمر فاروق صاحب



ڈاکٹر طارق انور باجوہ صاحب

بسم اللہ الرحمٰن الرحیم

# مشاعرہ

## (نذرانۂ عقیدت و محبت)

## بر موقع یوم خلافت

## زیر اہتمام مجلس انصار اللہ برطانیہ

**28؍مئی 2022بروز ہفتہ بوقت شام 7:30بجے**

الحمدللہ ثم الحمدللہ امسال قیادت تعلیم مجلس انصار اللہ برطانیہ کو یوم خلافت کے حوالے سے تیسرا مشاعرہ منعقد کرنے کی توفیق ملی۔ مؤرخہ 28؍مئی 2022ء بروز ہفتہ لندن وقت کے مطابق شام ساڑھے سات بجے ایوانِ مسرور، اسلام آباد برطانیہ میں اس مشاعرہ کا انعقاد کیا گیا۔ یہ محض ایک مشاعرہ نہیں بلکہ یومِ خلافت کے موقع پر دربارِ خلافت میں ایک عاجزانہ نذرانۂ عقیدت و محبت تھا۔ محض اللہ تعالیٰ کے فضل و کرم اور پیارے آقا کی دعاؤں سے مشاعرہ بہت کامیاب رہا۔ یہ پروگرام ڈیڑھ گھنٹے جاری رہا۔ مشاعرہ ایم ٹی اے انٹرنیشنل کے تعاون سے مجلس انصار اللہ برطانیہ کے یوٹیوب چینل پر براہِ راست نشر کیا گیا، جسے دنیا بھر میں 1500سے زائد ڈیوائسس پر دیکھا گیا۔ پروگرام کے آغاز سے اختتام تک مسلسل یوٹیوب پر لائیو پیغامات کا سلسلہ بھی جاری رہا، جس میں لوگ خلافت سے اپنے والہانہ عشق و محبت کا اظہار کرتے رہے اور پیارے آقا ایدہ اللہ تعالیٰ بنصرہ العزیز کی خدمت میں السلام علیکم ورحمۃ اللہ وبرکاتہ، اور خلافتِ احمدیہ زندہ باد وغیرہ کے پیغامات بھجواتے رہے۔

